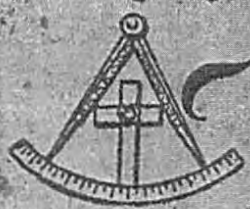
The American Rosae Crucis



January 1916

A MAGAZINE OF

LIFE'S MYSTERIES



15 cents

January, 1916

MANUSCRIPTS should be typewritten, on one side of paper only, and should be accompanied by postage to cover cost of possible return.

Agents are appointed in every part of the world to whom liberal inducements are offered and exclusive territories assigned.

Inland Subscription $1.50 a yr.
Foreign " $2.00 a yr.
Single copy . . 15 cents

The American Rosae Crucis

Copyright, 1915, Culture Publ. Co., 80 Fifth Ave., N. Y.

Volume 1 Number 1

THE American Rosae Crucis is issued on the first day of the Month, by the Culture Publishing Co., 80 Fifth Ave., New York. All communications should be addressed to the company. Remittances made by N. Y. Bank Draft or Postal Money Order.

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Introduction

IN launching "The American Rosae Crucis" upon the sea of philosophical literature, no apologies or excuses are necessary.

This magazine was born because of the demand of the American Public for it—a demand for vital truths concerning the Deity, Nature and Man. A demand felt and acknowledged in the world of spirit by the Rosaecrucian* Masters, and hence, its life is in response to the etheric vibrations "Fiat Lux."

While "The American Rosae Crucis" will be an exponent of the Rosaecrucian philosophy, its columns will be open for the discussion of questions on religion, mysticism, occultism, astrology and ontology, giving its readers the cream of the brightest intellects in the various lines of thought.

The broad range of topics which it will touch upon will be of vital interest to the academical, professional, commercial, scientific —in fact, those in all walks of life, and it is expected that the magazine will merit and receive the cordial greeting and support of the public interested in all occult sciences.

It will be published monthly, and each issue will contain data from the best literature of ancient Rosaecrucian lore by authoritative writers. New discoveries and phenomena of a diversified scientific nature will be discussed editorially and presented to our readers in an informative, interesting manner.

"The American Rosae Crucis" lives and will grow with the command: "Let there be light," and it will endeavor to break away the clouds of ignorance which have long obscured the light of the inner heavens. Science and philosophy are reaching out into unknown fields for the solution of occult questions, and everywhere we find a wide and varied literature being published to meet the demand of the investigator. Schools, sects, societies and fraternities with pseudo-Rosaecrusian names have sprung up on every hand, wallowing in the quagmire of speculative and distorted faiths, misleading the earnest seeker for truth. To find something sound, reliable, trustworthy, or scientific, in this morass of perverted imagination is almost impossible, and the student turns away in disgust.

Our object will be to lead our readers into the path of reason, science and truth. Whatever is worthy of investigation and application will find room in our columns, and our persistent endeavor will be to present to our readers an up-to-date, progressive, scientific and reliable magazine.

"The American Rosae Crucis" is published with the sanction of the Publication Committee of the Supreme Council of the Ancient and Mystical Order of Rosae Crucis in America, and under the special patronage of the Grand Master General. THE PUBLISHERS.

Ex Cathedra

* The word "Rosaecrucian" is grammatically wrong, being Anglicized Latin. It is used in the English language as a common adjective, and we will use it as such, to avoid misunderstanding, with the exception that we retain the original Latin diphthrong "ae" instead of the "I" (Rosicrucian) as used by some of our contemporaries.

The Ancient and Mystical Order of Rosae Crucis



LTHOUGH Rosaecrucianism antedates the birth of Christ, and is the oldest philosophy, it is only comparatively recent that it has begun to receive the prestige and recognition in this country that it has enjoyed in Europe and other continents where its members number over six million.

The Rosaecrucian philosophy is teaching the why and wherefore of life, explaining what life is, what man is, and his relation to the Cosmos, as understood and taught by the ancient Egyptians. It embraces the culture of the whole man, both physical and spiritual. The laws of nature, and therefore also the laws and component parts of man are studied. All known sciences and the so-called pseudo sciences are investigated and explained, and many secret laws of nature not generally known are taught. These studies are divided into degrees, lasting from three to five years of earnest application.

Rosaecrucianism teaches the world's most profound secrets. It explains life and its phenomena; it makes plain biology and ontology; it reveals life and death in a different light from that generally understood. The Rosae Crucis Order has no creeds or dogmas to which the neophyte must prescribe, but it requests each candidate to recognize the existence of a Supreme Power—the principle of the unity of Spirit in all manifestations of Life, and the universal brotherhood of man. The members are gathered from all nations and creeds, wherever there are independent thinkers who dare to inquire—sympathetic and aspiring natures. It brings together physicians, scientists, artists, artisans, mechanics, lawyers and laymen in one unit, working for one end—the betterment of mankind and the uplifting and unfoldment of the individual's character, personality and abilities for material and moral achievement.

The Order is secret, and the law of silence is particularly demanded, because in silence is the true source of power. Unpretending good work in social or individual uplift is carried on by its members under different organization names, seldom, if ever, revealing the source of power. Love is recognized as the only antidote of evil. The peaceful, gentle, forgiving power of love is used in an individual and collective way to purify the minds and hearts of the ignorant. Practical help is brought home to the deserving, without cross-questioning or examination. Force and legal restraints can probably suppress, but never prevent evil. The prevention of criminal tendencies in the embryo state is part of the work which is carried on in the Order.

The recognition of universal brotherhood and equal rights and privileges is one of the first laws that are taught. Therefore, women have always been members on an equal footing with men—eligible to its councils and highest offices, the Order recognizing in woman the motherhood and regenerator of the race. Being the most spiritual she is the vibratory center of Cosmos. Through her elevation in thought, will, and love of man—lies the salvation of the race-man—the coming generation. Through her education disease, crime and lust can be prevented, and love, purity, honesty and unselfishness be put in place.

The equality of the sexes is thoroughly explained. The separation of the masculine and feminine principles in thought, emotion, or in physical life is destructive, not constructive, and in their perfect blending is equilibrium and self-poise attained. Therefore, all Rosaecrucians are monogamists.

Through the regeneration of the individual, the social revolution is sought. Through the uplifting of souls, the human happiness is obtained.

If you are interested in the principles as advanced above, and feel the call of the spirit, you may communicate with the Secretary General, giving complete information with regard to yourself, and he will advise you what to do to organize a Lodge in your city, to form a link in the mighty chain circling the globe.

THOR KIIMALEHTO,
Secretary-General.

80 Fifth Ave., N. Y.

The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis

Compiled by H. SPENCER LEWIS, F.R.C.,
Grand Master General and Imperator
of the Order in the United States.

IT is no violation of secrecy to give the outer, objective details of the history of the Ancient and Mystical Order of Rosae Crucis, but the genuine conservatism of the Eastern Councils until now has acted as a barrier against such publicity as we in America believe necessary for the growth of any public or semi-public institution.

After twelve years' study of the doctrines and principles of Rosae Crucis and a very careful examination of all matters pertaining to the history of the Order, one does not find a single prohibition against the general publication of the Order's history except in such minor details as are closely associated with the working or manifestation of some of the R. C. doctrines. While these exceptions are few, although of vast importance to the higher students, they have undoubtedly caused that subconscious attitude on the part of all R. C. Brothers and Sisters that it is safer, in the face of their individual sacred oaths, to refrain from all mention of either the antiquity or progression of the Order.

There is also the element of mysticism which explains the attitude of even the most advanced Brothers and Sisters. Realizing as most of them do that the real history of the Order has never been given to the public and has for centuries defied the exhaustive and indefatigable researches of scientists, historians and archivists alike, they feel a certain pride in having been able to mystify the profoundly inquisitive minds. Even the grossly erroneous and occasional biased raisonne of the history of the Order given in various encyclopaedias, reference books, and histories only adds to this feeling of pride and victory.

But such secrecy is not only uncalled for, but is positively detrimental to the Order in America. We are a people of frankness; Americans are lovers of the truth and have a natural antipathy toward that which may be characterized as "mystically mythical," and such is the general impression of the origin and existence of the R. C. Order in the minds of many thousands to-day.

Nor is it necessary to enshroud the history of the Order in the cloak of blackest mystery to make the Order itself appeal to the thinking mind. One will find that the true history of the Order arouses, even commands, such deep respect for its noble birth, grand growth and wonderful increase of power, that this alone is a greater attraction to the thinking American than the element of mystery.

Inexactness and indefiniteness are the principal faults to be found with all the published accounts of the origin and present status of the Order. The few instances of willful and inconsistent deception shown by some writers on the subject may be ignored in any consideration of the matter, for no mind can explain these things nor account for them aside from the writers own personal bias which we are always led to believe has had no influence upon the honesty of the work.

Still, there are many very definite and exact facts easily within the reach of an analytical mind bent upon historical research, even when such mind is uninitiated into the secrets of the Order.

The claim has always been made that the A. M. O. R. C. is the oldest fraternal or secret order known to man. This claim makes the Order antedate Freemasonry and the latter has always claimed great antiquity. Here again the casual, aye, the deep investigator is confronted with a mass of details purporting to be the history of Freemasonry, but gradually classifying themselves into two groups which one may label "inexact" and "indefinite."

Right here is where some of the mystery becomes clarified. Rosaecrucians claim, and can prove, that the Order of Free and Accepted Masons is an offspring of the A. M. O. R. C., and for this reason its origin is so veiled and indefinite except to those who have passed through the Scottish Rites. Because of its frankness, publicity and public propaganda, Freemasonry has grown into a powerful organization, overshadowing in the public's mind, all other secret or fraternal orders.

On the point of its connection with the A. M. O. R. C., Freemasonry is very silent. It traces its antiquity to "Solomon's Temple" and refers to characters whose history, if not actual existence, are cloaked with doubt. Its published history is very esoteric and mystical although its actual history, as known to all advanced Rosaecrucians, is a living testimonial to the truth of the noble principles of Brotherhood which underlie Freemasonry.

So closely are the two Orders allied that many of the great exponents of the one are active workers in the other. Freemasonry has acknowledged its debt to the A. M. O. R. C. by adding a Rosaecrucian Degree to the Ancient and Accepted Scottish Rite, making it the 18.* It has also established "Societies Rosicruciana" in England and various parts of the United States to which none but an advanced Mason may apply for admission.

In these Rosaecrucian Societies, as in the A. and A. S. R. 18°, certain elements of the Rosaecrucian initiations and doctrines are used (in the crude form resulting from tradition by word of mouth, since none but the legitimate Lodges of the A. M. O. R. C. have the correct work) and the tendency on the part of these Brother Masons in such degrees and Societies is to practice and emulate the noble rules and doctrines of the A. M. O. R. C.

Naturally all genuine Rosaecrucian Lodges practise many of the elements of the WORK of Freemasonry, since the latter adapted its WORK from that of the A. M. O. R. C. The first degree in all Rosaecrucian Lodges is very similar indeed to the third (or Master Mason's) degree of Freemasonry. Many of the latters symbols and terms are taken from Rosaecrucianism (as explained elsewhere) and in general the two Orders are aiming to accomplish the same great and noble purpose, except that the R. C. work is OPERATIVE while Freemasonry is SPECULATIVE.

Notwithstanding their knowledge of many of the Masonic secrets, all real Rosaecrucians respect the Masons' oaths of secrecy as religiously as they do their own.

Therefore let no word that has been written or will be written in this connection convey the idea that Rosaecrucianism has any feeling other than kindness and real R. C. love toward its capricious and arbitrary offspring, and it has demonstrated in many ways its debt of gratitude and filial love toward the Rosaecrucian Order. Certain criticisms and comments seem inevitable, however, in order to justify fully our claims of greater antiquity and it is the hope of the writer that these will have no greater reaction among Masons than to urge a few of their unofficial and overzealous writers to limit their journeys into Masonic retrospection to the known paths of historical accuracy.

Aside from the Masonic Rosaecrucian Societies in America there are a number of other bodies which glory in the reflected light of Rosaecrucianism. These neo-Rosaecrucian societies, under the names of Temples, Centers

*Quotations from "Life of Martines de Pasqualley and Martinism" by Dr. Encausse (Papus), translated by Rev. Geo. H. Peeke.

"Freemasonry at first had been established in England by men already belonging to one of the most powerful of secret fraternities of the Occident—the Brotherhood of Rosaecrucians. These men, and above all, Elias Ashmole, had the idea of creating a central propaganda, where they could mould it, unknown, to gain members instructed by the Rosaecrucians. Therefore the first Masonic Lodges had a mixed membership composed partly of active workers and workers by correspondence (Masons at Liberty). The first attempts (Ashmole) are dated 1646, but it is in 1717 that the Grand Lodge of London was constituted. This is the lodge which gave the regular charters to the French lodges of Dunkirk (1721), Paris (1725), Bordeaux (1732), etc.

And again, about the Illuminate (the 12th degree of the Rosaecrucian Order): "The Illuminated fraternity, best known anterior to Swedenborg, and the only one of which we are permitted to speak to the profane world, is the Illuminated Brotherhood of the Rosy Cross. It is the members of this fraternity who have decided upon the creation of symbolic societies, charged with preserving the rudiments of the Hermetic initiation, and which have thus given birth to many rites of the Freemasons. No conflict can be established between the Illuminati or superior center of the Hermetic study and Freemasonry or the inferior center of conservation, reserved for debutants. It is only by joining with the fraternities of Illuminati that the Freemasons are able to gain the practical knowledge after which they seek from grade to grade."

"In 1754 Martines de Pasqualley, having been initiated into the mysteries of the Rosaecrucians, established at Paris a center of Illuminism. The recruiting of these brothers was very carefully done and the work which followed was directed to the study of Ceremonial Magic, to the ritual for evoking Spirits, and absolute dominion of Man over his passions and instincts."

In France the members of the 18th Masonic degree are called: "Sovereign Princes Rose-Croix." In England the title was changed to "Excellent and Perfect Princes." The Brothers are called "Fraters" and the Master was "Imperator."



and Brotherhoods, have naught to do with the genuine doctrines, principles, philosophies or WORK of the A. M. O. R. C. and their members or students as well as their Masters, Dictators or Teachers are uninitiated into the Truths of real Rosaecrucianism. As a guide to the SEEKER OF LIGHT these various bodies will be dealt with at length in another part of this work.

The real name of the genuine body is The Ancient and Mystical Order of Rosae Crucis (or Rose Cross, Rosy Croix). None but a genuine, legitimate Lodge of the Order can use the terms Rosaecrucian Order, Rosaecrucian Lodge or the complete name as given above; and it is only fair to state that none of the unauthorized bodies referred to above have ever publicly used these restricted terms or the genuine symbols.

THE ORIGIN OF THE ORDER.

The Order had its conception and birth in Egypt. In giving the facts of the origin the writer realizes that to an exceptional degree will exactness and authoritiveness be demanded by the reader and in consequence pardon must be granted for reiteration.

Time and space will not be used in describing conditions in Egypt as they existed at the time of the conception of so wonderful an organization as this. The reader is requested to read either a brief or extended history of Egypt, which will prove highly illuminating on this subject.

One will find however that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the 18th dynasty comparable only with the Renaissance of France. Many were the means adopted to preserve the knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids,* oblisks and temple walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes or SCHOOLS, as history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the Temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound and the discussions so dialectic that there arose a most autocratic and secret society of the truly great minds of the day.

Thus the first Pharaoh who conducted the class in his private chambers was Ahmose I. who reigned from 1580 B. C. to 1557 B. C. Because he was capable of conducting the great school as well as ruling the people upon a more civilized and advanced principle (due to his training in the school no doubt), he is referred to as the "deliverer of Egypt" by some historians.

He was succeeded as Pharaoh by Amenhotep I, who reigned ten years and became a teacher in the secret school for three years.

On January 12th (approximately) 1538 B. C. Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (still preserved in the Rosaecrucian Archives) forms an interesting document and reveals the origin of some of the doctrines of the equality of the sexes.

Thutmose I was succeeded by Hatshepsut, his daughter, who ruled as a "king" independently and as co-regent with her half-brother Thutmose III, a son of Thutmose I by his marriage to Isis.

It was Thutmose III who organized the present physical form of the Rosaecrucian Order and outlined many of its rules and regulations.

He became ruler upon the deposition of his father, Thutmose I, in 1500 B. C. He ruled

*For instance, Alexander the Great found in the Great Pyramid of Gizeh, the Emerald Tablet. This famous tablet was engraved with a diamond by the great Hermes, and contained the secret Hermetic and Rosaecrucian secrets of alchemy. It was originally hidden in the tombs of Hermes by the Rosaecrucians to preserve for future generations the knowledge they possessed.

until 1447 B. C., and his reign is unimportant to us except for his establishment of the Order.

He appears to have been quite original in his application of the doctrines of Rosaecrucianism, but held to the existing external form of religion, possibly because of political conditions. Egypt was not free from the danger of the "grasping hand" of adjoining nations and the life of this ruler was constantly tormented by outbreaks of war; and the co-operation of his military forces depended considerably upon permitting the populace to indulge in all its fanciful beliefs—the idolatrous religions especially. For this reason an immediate change in the fundamentals of their religion—such as was made by Thutmose's descendant, Amenhotep IV in 1355 with such reactionary results—did not seem advisable or even necessary.

A gradual development in the existing beliefs could be more easily and permanently accomplished by establishing a school of philosophy, the students at which would put into practise the high standards decided upon.

As in all ages there were then those who might be called ADVANCED THINKERS, true philosophers, sages and scholars. Many of these were students of the Rosaecrucian doctrines as taught by Thutmose's predecessors and they evidently had great faith in the final success of the principles; for when Thutmose proposed that the "class" which had been meeting in his chambers become a closed and secret order "there was no dissenting voice and articles of limitations were established ere the assembly dispersed in the early hours of dawn."

This grand "Council Meeting," for such it is considered in all official records, occured during what would be the week of March 28th to April 4th of 1489 B. C. according to our present calender. It is generally conceded to have been on Thursday, April 1st, but this may be associated with Maunday Thursday, a later establishment. However, Thursday has become the usual day for Rosaecrucian meetings, and "Maunday" Thursday has become the occasion for special Temple Services throughout all A. M. O. R. C. Lodges of the world.

Twelve Brothers and Sisters were present at this first "Supreme Council R. C. of the World" the Sisters being the wife of Thutmose III, known in the Order as "MENE"; the wife of one of the Brothers, and another who was a descendant of one of the rulers of a preceding dynasty. Therefore, there were 9 Brothers and 3 Sisters at this Council, a combination of numbers very significant.

No name was decided upon for the Order, the records showing that the predominating thought was the maintenance of secrecy. The Order was to have no publicity, required no propaganda other than personal advice to those whose presence in the Order was desired, and as the one word, translated into ORDER (a secret, fraternal body), was sufficient name for all purposes, we do not find any other term. This accounts for the widespread diversion of the name as adopted later. In so many of the documents issued by the Supreme Magis to the Grand Lodges throughout the world, the name of the Order is seldom mentioned. The writer has noticed this especially in such documents as are given to a newly established Grand Lodge and which are translations of the documents prepared prior to 1326 B. C. In these the element, the idea, of secrecy is so strong and predominant that the Order is referred to indirectly and sometimes erroneously (or perhaps diplomatically) as IT, the SCHOOL, the BROTHERHOOD, and the COUNCIL. Furthermore many of these documents begin with the Announcement: "I, BROTHER OF THE ILLUMINATI, with power decreed, do declare this Manifesto," or with the salutation: "I, F. Illuminati of the 12." (I, Frater Illuminati of the 12th degree). Very often these official manifestos are signed: "With Peace Profound" and sometimes "F. Profundis" or "F, 12."

These words not only show that the twelfth or last degree was the last Order within the Order, known as the ILLUMINATI, even to this day, but they also explain why some references are made to these documents as "Instructions of the Illuminati" which may easily be misinterpreted or carelessly interpreted as "Instructions to the Illuminati" as one sees them referred to in works published abroad in the 15th, 16th, and 17th centuries A. D., where the Order of Rosae Crucis is designated solely by the term "Illuminati."

Furthermore, if one considers for a moment the prejudice—even the prohibition—against such secret Orders as the A. M. O. R. C. represented, one will appreciate the very evident attempts at subterfuge. Not only did certain religious organizations condemn all secret orders as "works of the devil" but those orders or bodies which claimed to have rare knowledge of the sciences were severly criticised by the various open scientific bodies of the day. As soon as learning became very general and competition arose between schools and students, the secret orders were widely condemned even though many of the most unfair critics of some were oath-bound members of others.

However, without definite name, Thutmose saw that the Order had very definite principles, rules and modes of procedure, all of which have come down to us to-day without material change.

At the close of his reign in 1447 there were thirty-nine Brothers and Sisters in the Order and the meetings, which had become regular and systematic, were held in one of the halls of the Temple at Karnak, outside of which Thutmose III erected two obelisks bearing a record of his achievements.

Thutmose signed most of the decrees of the Council with his own cartouche and it became the Seal of the Order "in testimony to the great work of our teacher (Master) to be forever a mark of honor and loyalty." As was customary with these rulers when any event of national importance occured, Thutmose issued a SCARAB bearing his cartouche on one side, plus a mark which has a special meaning to all Rosaecrucians. This original scarab, which was used for hundreds of years in Egypt by various A. M. O. R. C. Councils to impress the Seal of the Order in wax to all official documents, was given to the Grand Lodge of America along with other jewels and papers of an official nature and is considered one of the rarest antiquities of Egypt now in this country. The Order here is to be congratulated on having in its possession perhaps the OLDEST, if not the most SACRED, of all Rosaecrucian jewels, one which has never been used by others than the Supreme Masters at Egypt; for it means virtually the passing of the Master's Spirit from Egypt to America as was planned by the founders centuries ago.

This Seal appears on the stationery and official documents of the Order in America along with the American R. C. Seal, and its illegitimate use constitutes a forgery, according to the By-Laws of the Order throughout the world, punishable by a special decree of the Masters. Of all the so-called Rosaecrucian movements in America none has ever dared to use this Seal and certainly none ever will use it without the permission of the Grand Lodge of America.

In this connection it may be explained that the Obelisk in Central Park, one of the two erected in Egypt by Thutmose III and intended to stand some day in "the country where the Eagle spreads its wings," bears the Cartouche or Seal of the Order as well as many other authentic and instructive Rosaecrucian signs.

Before his transition, Thutmose III made his son (by Hatshepsut) co-regent. Thus Amenhotep II took up his father's work in the Order about the end of September 1448. In the month of March—the seventeenth to be exact—1447 B. C., Thutmose passed to the Great Beyond, having been king for nearly 54 years and being but one week less than 89 years of age. His mummy was found in the Cachette at Deir el Bahri, and history acclaims him "the greatest pharaoh in the New Empire if not in all Egyptian history."

Amenhotep II ruled from 1448 to 1420 B. C. and he in turn was succeeded by his son Thutmose IV who ruled from 1420 to 1411 B. C. Amenhotep III, son of the preceding, occupied the throne from 1411 to 1375 C. B. and was the last of the truly powerful pharaohs or emperors.

Upon the transition of Amenhotep III the Empire fell to his son Amenhotep IV, with whose history all Rosaecrucians are greatly concerned. He was the last Great Master in the family of the founders and the one to whom we owe the really wonderful philosophies and writings used so universally in all Lodge work throughout the world.

Amenhotep IV was born in the Royal Palace at Thebes, November 24th, 1378 B. C. His mother Tiy or Tia was of humble birth,

but both he and his father paid the most sincere respects to her and were ever proud of designating her "Queen Tia" upon all monuments.

He was only eleven years old in 1367 B. C. when he was crowned and immediately began a career unequaled by any pharaoh of Egypt.[1]

His father, having been the Master of the Order for a number of years, built the great Temple of Luxor and dedicated it to the Order. He also added to the Temple of Karnak and in many ways left "monuments of testimony and praise."

The Order numbered two hundred and eighty-three Brothers and sixty-two Sisters at this time and at the time of the crowning of young Amenhotep IV, the Master of the Order was one Thehopset who remained in the office until 1365 B. C. Amenhotep's installation as MASTER-BY-COUNCIL-DECREE occurred in the Temple of Luxor, April 9th, 1365, at sunset, in the presence of his bride and her parents.

Amenhotep being the only descendant it was deemed advisable that he marry as early as the customs then permitted in order that an heir to the throne would be assured. But though Amenhotep had a number of children, unfortunately they were daughters,[2] and this proved disastrous to the Order as well as to the throne.

The life of this great man is too easily found in various histories of Egypt, especially Braisteds, to warrant space in this work, but his accomplishments for the Order must be treated at least briefly.

Rosaecrucianism is not given to any belief in the special or unusual divinity of any man; it recognizes in the man Jesus only the same qualities, physically and spiritually, to be found in every other man, although it does recognize his superior mental abilities as evidenced by his teachings of the Rosaecrucian philosophy and doctrines. But we do feel, perhaps as a result of our great pride, honor and respect, that Amenhotep IV, our last foundation Master, was unusually inspired with the Laws of the Divine Principles and that unto him was revealed the Great Truth.

Born in a country whose peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the Rosaecrucian philosophy. His mind and understanding were unusually keen, for in his fifteenth year he composed many of the most beautiful prayers psalms and chants used in the Order to-day, as well as contributed to the philosophy and sciences.

But to him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a supreme deity, whose Spirit was in heaven and whose physical manifestation was the Sun—the SYMBOL OF LIFE. This was in accordance with the Rosaecrucian doctrines and it changed the worship of the Sun as A god to the worship of THE god SYMBOLISED by the sun. This was the beginning of Monotheism in Egypt and the origin of the worship of a spiritual deity which "EXISTED EVERYWHERE, IN EVERYTHING, but was NOTHING OF THE EARTH" (i. e., had no physical existence on earth in the form of inanimate or non-spiritual images.)

Arthur E. P. Weigall, Chief Inspector of the Department of Antiquities, Upper Egypt, in writing of the religion inspired by Amenhotep IV, says: "Like a flash of blinding light in the night time, the Aton [the sun-symbol of the deity] stands out for a moment amidst the black Egyptian darkness, and disappears once more—the first signal to the world of the future religions of the West. One might believe that Almighty God had for a moment revealed himself to Egypt."

1. It is claimed in official records that Amenhotep was a prodigy as a result of a special course of pre-natal influence adopted by his mother for the very purpose of bringing into the world a holy, inspired, learned man. In this respect his looked-for birth as the coming of a great leader of God's chosen people furnishes another precedent for the beliefs of later nations and peoples that in times of great crises a leader would be sent by God. Also has this incident furnished a feeling in all Rosaecrucians that a great Rosaecrucian leader will be born into the Order in each decade and in each nation where such a leader is required.

2. It may be permissable here to contribute a few facts to the history of Egypt—more especially to this ruler's life, and thereby settle, with authority from the R. C. archieves, the doubt regarding Amenhotep IV's children. There has always been considerable concern felt by historians because Amenhotep did not leave more accurate data regarding his family. In this, as other instances of Egyptian history, the R. C. archives are exact and illuminating. Amenhotep's wife was Nefer-tythi. His daughters were named: Mery-aten, Makt-aten, Ankhespa-aten, Nefer-nefern-aten-ta-shera, Nefer-nefern-aten, Setep-en-aten, and Baqt-aten.

Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was but a flash, for it died as a public and general religion when Amenhotep passed beyond the veil in 1350 B. C.

He too left many monuments to the glory of the Order. First he removed as far as possible all "pillars to Amon" and all references to Amon as a god. So thorough was his work that he did not hesitate to mutilate the work done by his father at Karnak and Luxor by effacing all reference to the god Amon, even to removing the name of his father and mother where they were connected with such idolatry. This naturally provoked the populace especially since Amenhotep substituted beautiful monuments to the "living God."[1]

In the fifth year of his reign—when only sixteen years of age, a sweeping reform was initiated throughout Egypt by his decree, which prohibited any other form of worship except that already mentioned. In one of his decrees he wrote: "This is my oath of Truth which it is my desire to pronounce, and of which I will not say: 'It is false' eternally forever."

He then changed his own name so that it would not be inconsistent with his reform. Amenhotep meant "Ammon is satisfied"; this he altered to Akhnaton or Ikhenaton meaning "pious to Aton" or "Glory to Aton."[2]

He built a new capitol at El Amarna in the plain of Herm-opolis on a virgin site at the edge of the desert[3] and abandoned Thebes because it was the MAGNIFICANT CITY OF AMMON. At El Amarna he also built a large Temple for the Order in "the form of a cross" and a large number of houses for his Council of the Order. Here was the beginning of the monastic life for within the boundaries of El Amarna lived two hundred and ninety six Brothers of the Order, each having taken an oath never to pass "beyond the shadow of the Temple."

These Brothers wore special costumes which included a "cord at the loins" and a covering for the head, while the priest in the Temple wore a surplice of linen and had his head shaved in a round spot on the top.

It is from this institution that all monastic orders, especially that of St. Francis, derive their methods, even their costumes.

During these years at El Amarna the A. M. O. R. C. was being made into a concrete organization and the Brothers at this community outlined the initiations and forms of service as used to-day in every Lodge of the Order.

Akhnaton (Amenhotep IV) not only built his Temple in the form of a cross, but he added the cross and the rose[4] as symbols of the Order and further adopted the Crux Ausata, in a special coloring, as the symbol to be worn by all teachers (Masters) in the Lodges. In fact, the last year of his life was spent in evolving a wonderful system of symbols used to this day, to express every phase and meaning of the Rosaecrucian sciences, arts and philosophies, and while some of these have become known to the uninitiated through the researches of Egyptologists, many remain secret

1. At Karnak, for instance, he built an R. C. Temple which he dedicated to "Ra Herakhti" which means "to the life-heat which is in Aton,"—the sun. The ruins of the Temple may be seen to-day, and the word "Horakhti" is significant to all Rosaecrucians. It was on tablets erected by Amenhotep at this Temple that the sun-symbols as now used in the Order, were first designed and adopted.

2. The word or term "Aton" was adopted by Amenhotep to mean the exact equivalent of "Lord," the same as "Shekinah" in the Jewish Temples represented or expressed "the presence or spirit of God." It is a strange coincidence that, although "Shekinah" was adopted by the Jews, and is still used by them in very orthodox services—it was adopted also by Rosaecrucians in Egypt many years previously and is referred to in the present day first-degree Initiations in the Order.

3. El Amarna is situated about 160 miles above modern Cairo, along the Nile. Here was a bay protected on the west side by the river, in which lies a small island. As Amenhotep viewed the scene from his boat on the Nile, he is quoted as saying: "On the island shall be pleasure houses and pavilions. On the main land along the river where is the strip of cultivated land I shall place my palaces, rose gardens of my nobles. Beyond these in the plains of the sand I shall erect the Temples and Palaces, and further on, where the limestone cliffs in cresent shape enclose the city, I shall have the chariot drives, roads and tombs." And so it was. Even to-day the once famous chariot drives, tombs, Temples and Palaces, in ruins, may be seen.

4. Here was given birth to many of the most interesting symbols used in our Order. Amenhotep was passionately fond of his Persian Rose Garden and wandered in it daily for study and inspiration. His "Tribute to the Rose," undoubtedly inspired by his close study of the unfoldment of his roses, is a masterpiece of admiration for the beauties of nature. Incidentally it contains many significant remarks easily interpreted as a prophesy of later discoveries in botany. It was his great love for the rose and its resemblance to the human soul in process of evolution, that made him adopt it as an R. C. symbol.

It may interest Masons to know that when the cornerstone of the Temple here was laid by Amenhotep, with due ceremony, "Year 6, fourth month of the 2nd season, day 132,"—the three of Freemasonry was first used. And—that when Amenhotep was laid in his last resting place in the tomb, his face was covered with a "Gold Vulture with wings outstretched." Many hundreds of years later when his body was recovered this was found to be true by the eminent Egyptologists and English expeditions—just as our records had always recorded. Perhaps Freemasons will recognize the meaning, then, and the origin, of the "Vulture with outstretched wings" in some of their symbols, especially in connection with the Rose Croix in their eighteenth degree, adopted so many hundreds of years later.

to the Order and all are understandable only to the initiated.

As a ruler of Egypt our Master failed utterly to check the desire for war and by his attacks on the popular religion he left the way open for invasion through lack of co-operation on the part of his subjects. As the crisis approached our Master foresaw the result and sad at his neglect of political matters in his enthusiasm for the spiritual, he weakened his health—which seems to have been below normal—and he was finally forced to take to his bed in the month of July, 1350 B. C. Instead of using his mighty knowledge to regain his health it appears from his last dictated writings that his constant wish was to be spiritualized, that he might be RAISED UP TO THAT PLANE from which God's symbol shone down upon him. He fasted—practically starving himself—refused the services of the physicians in the Order and prayed constantly. Then, on July 24, late in the afternoon, while he lay with his right hand upstretched to God pleading to be taken into the NOUS he was seen by his Brothers and Sisters of the Order watching there, to be actually raised from his bed for a moment and then to drop back in "sweet repose with a smile of illumination upon his countenance."

Thusly passed to the beyond our Great Master who did so much and left so much for our Order.

He may have neglected Egypt politically but she will always remember her young Pharaoh whose twenty-eight years left its art and architecture, its sciences and philosophies so greatly changed and improved. His reign was like unto the Renaissance of France, and even the hieroglyphics and art show a vast improvement based upon the principles of Truth. At the time of his crowning he took the title of "Amenhotep, King, LIVING IN TRUTH" which was the Rosaecrucian phrase of fidelity as it is to-day, and he passed onward to the other life IN TRUTH.

Perhaps the most summary of all testimonies to Amenhotep IV found outside of the Rosaecrucian literature, is that paid by James Breasted, Professor of Egyptology, University of Chicago, who says in his HISTORY OF EGYPT: "The modern world has yet adequately to value, or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first individual."

THE GROWTH OF THE ORDER.

At the close of the first epoch of the Order's history, ending with the transition of Amenhotep IV (Akhnaton) in 1350 B. C., there was but one Lodge, that which met in the Temple at El Amarna, and the Brothers and Sisters numbered four hundred and ten which included the Officers of the Lodge and the members of the Supreme High Council.

Plans had been made for years for the establishment of other Lodges in various countries but in those where a Lodge could have been established by one of the Egyptians who would have traveled there, war was raging and conditions were against any such institution.

Greeks were coming to Egypt to study its philosophies and become acquainted with its learning. Many of them sought entrance into the Order but it appears from various Council Decisions that they were not admitted because of unpreparedness.

Benedictus Figulus, a Brother of the Order, who made a very exhaustive study of the the growth of the Order, wrote: About the year 1680 A. M. the Greeks went to Chaldea and Egypt to learn this philosophy—but after learning a little "they became so puffed up and proud, depending more than was meet on their own understanding." This seems to have been the result most feared by the Council there, just as it is to-day. So many are ready to grasp at the first principles and then, thinking their minds capable of building a philosophical structure upon the foundation, cease to be students and at once become teachers, each having a distinct, incomplete and erroneous philosophy or "ism." Naturally there will be heretics in every school of thought; but an heretic is one who diverges from the established teachings only because of a THOROUGH KNOWLEDGE of such teachings and to such we may turn for helpful criticism and suggestions at times. But we must be delivered from the bigoted STUDENT who rises above his fellows and places his SUPERIOR mind and judgment above the experienced understanding of his teachers.



For many years the Order progressed but little. Amenhotep IV left the work in the hands of competent teachers and as the years passed by a few were admitted and initiated while the great teachings were being transcribed in symbolism and a special secret alphabet.

There being no male descendants of Amenhotep IV, he was succeeded by his sons-in-law as Pharaoh and at the close of the XVIII dynasty the religion of Ammon had been established once again while the dreams and hopes of our Master were confined to the Order and its succession of Teachers.

During the XIX dynasty under Seti I and Ramses II considerable tolerance was granted to the Order in Egypt but gradually a feeling arose against its "secret power" and the lines of activity had to be drawn closer and closer.

Fortunately in the Order at the time of the transition of Amenhotep IV was a sage named Hermes. So great was his learning and yet so mystical his many writings, purposely veiled so that they might be of value only to the future initiates, that the uninitiated minds of future years arose and acclaimed Hermes a MYTH and there are those to-day who try to establish his identity with that of the Egyptian god "Thoth." However it is the author's pleasure to state now that which has never appeared in print before and which has perplexed investigators for centuries—the birth date of Hermes—the thrice great man. He was born in Thebes, October 9th, 1399 B. C. He lived to the age of one hundred and fifty-two, dying in the Rosaecrucian Monastry at El Amarna, on March 22nd, 1247 B. C., and his mummy lies among others in a cachette in vicinity of El Amarna.

He was "thrice great" because he lived to attend the installation of Amenhotep IV as an R. C. Master, became Master himself upon the latter's transition, and in 1249 installed one Atonamen as Master of the Order.

It was at this time that Hermes completed his writings, especially the seven books and tablets which were found and brought to light in 400 A. D., and which were upon diverse chemical and physical subjects.

In 1203 several of the Brothers of the Order who were of the Illuminati were commissioned to go into other lands and spread the secret doctrines by the establishment of other Lodges. It was quite apparent that Egypt was to be subjected to a devastation and that its great learning might be lost. Confidence seems to have been the keynote however for one may read a long argument, reminding one of a speech in Congress, delivered by one of the Brothers at a Council held in El Amarna on June 8, 1202 B. C. in which he reassures all present that the "stars shew naught but trial, and test, by air, fire and water which we hold to be the elements of the crucible from which the precious stone will bring forth its own." And again: "who among us will rise and predict defeat for that for which our Masters have labored over 29 cycles (two hundred years)? Is not this Truth? Are we not assembled in Truth? Are we not living Truth? And, can Truth ever die? Is not transition the gateway of progress? And can the crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?"

It was finally decided that "no undue haste should be sanctioned in permitting the Brothers who have gone abroad to establish Lodges, but rather that those who travel here in search of the Light should be tried and to those found qualified will be given the commission to return to their people and establish a Lodge in the name of the Order."

It was this dictum—known as the "AMRA" that in later years proved the wisdom of the Councilors at this meeting, for it not only became a hard and fast rule, but made for the success of the plans of propagation.

It was in this wise that the phrase "travel East for learning or Light" first came into use, for those who soon began to travel to Egypt came from the West.

About the year 1000 B. C. there came to Egypt a character whose name is recorded as Saloman but who was identified in later years with Solomon.

The records show that he had come from the WEST, had traveled over many lands and across waters. He was of a Nation which was large and important, situated in some very distant place. All this is indicated from the

report he made to the representative of the Order whom he interviewed at Thebes "whither he had gone immediately upon his arrival in Egypt accompanied by his slaves (!) and his 'najah'" (a word unknown to the translators.)

He desired instruction in the higher Egyptian sciences and philosophy and was directed to El Amarna with a letter of introduction from the INTENDANT at Thebes. He reached El Amarna on the 4th day of June, 999 B. C. and after an examination was admitted into the Order on June 12, 999, under the name of Saloman, THE YOUTHFUL SEEKER.[1]

Saloman did not complete his studies for it is reported that he left El Amarna "before the fourth examination." (Was this prior to passing into what is now known as the FOURTH DEGREE?). He left upon his Brothers and Sisters a definite feeling of love, wisdom and virtue and all were grieved at his sudden but announced departure.

The next word of him is as a resident at the ROYAL HOME in Bubastis in the Delta where Shishak I (or Sheshonk) had established himself. This was in the year 952 and Saloman is referred to as an instructor to the pharaoh's son. This is probably a mistake in translating for in another place he is referred to as advisor in political matters, and this seems more probable in the light of future developments. Whether he had been at this residence all the intervening years from 999 to 952 B. C. is not definitely established, but there is a record of his presence at Thebes in the year 980 when he visited some GAMES in company with the INTENDANT of Thebes and a group of scholars with whom he seemed on the most intimate terms.

Saloman seems to have been greatly influenced in Thebes and Bubastis by the religion of Ammon and conceived a form of philosophical religion which was a mixture of the Rosaecrucian monotheism and the Egyptian idolatry. To him the SUN became more than the mere symbol of a God; it was the living, vital spirit of God, and while not the God, it was God's etherial body. This would indicate that Saloman conceived God as being (a) personal, rather than IMPERSONAL as Rosaecrucianism taught, and (b) DUAL, body and spirit, father and holy ghost.

Shishak I secured Thebes in 951 B. C. and appointed his son priest in the religion of Ammon, and gave his daughter, Aye, to Saloman to wed. This is the first mention of any of Saloman's wives and she may have been his first wife. At the close of 951 or early in 950 Saloman departed for Palestine where he became a mighty power, and with a prearranged plan, permitted Shishak I to rule over his people. The history of Saloman or Solomon in Palestine is too well known to warrant any further comment except on one point.

Five years after Saloman began his rule in Palestine, or about 945 B. C., he completed a Temple there in which to house a "society" or brotherhood such as he had found at El Amarna. An examination of the plans and cross section views of the so-called Saloman's Temple shows it to be not only typically Egyptian in architecture and decoration but copied after the R. C. Temple at El Amarna, even to the location of the Altar, with the exception that the side structures which made the original building a CROSS were eliminated in Saloman's plans.

Saloman had the assistance of two who had traveled in Egypt as architects and artists,—Huram-abi of Tyre and one Hiram Abif.

The brotherhood was closely watched by the Rosaecrucian Order in Egypt, which had removed its headquarters to Thebes[2] again because of political changes and the warring invasions in the territory of El Amarna, which eventually reduced the entire community to ruins.

1 The age of Saloman or Solomon is one of the much mooted points in this incident and has no importance except as a matter of historical record. Phonair, the historian of the Rosicrucian Grand Lodge in France, in the years 1132 to 1134, wrote: "Since there is no record that an age limit was established for initiated at El Amarna, we can only suppose that the Egyptian customs or laws regarding the age for marriage and title applied in this case also. Twelve was the usual age for males to claim individuality and our Master Amenhotep IV, was but eleven when he was crowned. Therefore it is possible that the unusual title, 'the youthful seeker' referred to a more tender age than that of the most youthful of the Brothers. Certainly there were those in the Order under the age of eighteen for we read of one Brother in the third examination who was barely nineteen and he must have been initiated not less than one year earlier. Furthermore the long period of preliminary examination from June 4th to 12th, before being admitted would indicate a period of qualification of mind referred to in other papers, and this might easily be due to his youth." After many deductions Phonair concluded that Salomon must have been born about 1015 to 1017 B. C. This conclusion has been generally accepted by all Rosaecrucian Lodges.

2. The R. C. Temple in Thebes was at the edge of the desert at the foot of the western hills.

It was found tht Saloman restricted his order to males and adapted a great many of the details of the Rosaecrucian initiations and services. At first it was believed that he would apply to the Grand Lodge in Thebes for a charter and make his work a branch of the A. M. O. R. C., but it became apparent before the first assembly was held that he was not adhering to the Rosaecrucian philosophy, for he used the sun as the exclusive symbol of his order.

Of the growth of the Saloman Brotherhood, as it was officially called in all ancient Rosaecrucian documents, one may read in all literature bearing upon Free Masonry how it has evolved into a semi-mystical, speculative, secret, fraternal order of power and great honor, gradually altering the principles laid down by Saloman, it is true, but doing so for the greater benefit of man and the glory of the true God.

Thus did Rosaecrucianism in its pure form fail to reach Palestine at this epoch.

But the Greeks were now coming to Thebes to study, and it is at this time that the world-wide spread of the A. M. O. R. C. began.

Pythagoras is so often mentioned as one of the earliest messiahs of the order, but in truth there were many who preceded him. Among the first to become worldly famous in the order was Solon, who became the first chaplain in a Rosaecrucian Temple who was not an Egyptian. He entered the order in 618 B. C., and remained a true messiah until his transition in 550, leaving for our use some of the most beautiful and inspiring prayers ever spoken by a yearning soul. Contemporary with him was Anaximander, who came from Miletus to study at Thebes. From Miletus also came Anaximenes. Then came Heraclitus, who was the last of the foreign messiahs at Thebes preceding the coming of Pythagoras.

Pythagoras was born in Samos on November 26, 582, B. C. He entered the order at Thebes on the second of April, 531, and having passed through all the initiations and examinations he entered the Illuminati, October 16, 529, and left at once for Crotona (Krotono), Italy, with jewels and documents to found a Grand Lodge there. There were a few so-called secret cults in existence at that time in Italy, and when Pythagoras began to promulgate his plans and admitted that women might not only become members, but could hold offices, he attracted the attention of the most advanced thinkers of the day. Theano, the wife of Pythagoras, was one of the principle officers for three years. The Grand Lodge eventually had 300 brothers and sisters and issued many charters for local lodges of the order throughout Italy.[1]

From this time onward toward the Christian period, great minds from many countries journeyed Eastward and crossed the Threshold, and having completed the work and studies, passed again out into the world's darkness to spread the Light as they interpreted it.[2]

As a historical record and a guide to the student who delights in research and antiquarism, there will be given the names of those who came to Thebes to study, became Masters of Rosaecrucian Lodges in other lands, and during their lifetime published at least one book, an official work, treating on the Rosaecrucian philosophies or sciences.

Many of the books or manuscripts to be listed are still extant in the original, or translated, and quite a few are in America. A perusal of any of them convince one of the author's real knowledge and experience in Rosaecrucianism.

1 Pythagoras was forced to change the location of his Temple, because of political conditions, and he moved to Rhegion. But this was of no avail and the annals of the R. C. history record no sadder event than the political assassination of Pythagoras, for in 500 B. C. his entire Temple was burned and destroyed while a service was being conducted and the Great Master's body was found on the altar holding to his lips the Rosae Crucis.

The Order continued, in secrecy, however, and flourished again the next century in Taras.

2 Among the earliest of these official and chartered branch lodges of the Orders, conducted by graduates of the Rosaecrucian College, were those located in Boeotia and Athens, Greece.

(The next installment of this History will contain the list of books and manuscripts referred to, and will bring the historical record up to modern times.)

The Secret of the Sphinx

By Princess Catherine Radziwill.

HAVE you ever seen the Sphinx by moonlight? If yes, you will surely remember that strange feeling of awe which overcomes one when one gazes for the first time at that stony, strange creature, half monstrous, half human, fathomless like a man's soul, and implacable like Fate, who gazes at you with its sad, ironical, mysterious smile, lighted up by the rays of white light which falls from above over the distorted, yet beautiful features of this silent guardian of the desert and its dark secrets.

As I strolled out the moon was slowly rising and began spreading its clear, mystic, marvelous light over the immensity of the white desert, the somber mass of the Pyramids and the silent, mysterious figure of the Sphinx, stretched out solemn and motionless in the vast, endless plain of sand which the feet of so many generations have trodden.

"What do you want of me, and what will you tell me?" I wondered, as I stood on the sand and looked into its fathomless eyes; "you must know so much, must have seen so much; will you reveal to me that secret of the universe you are supposed to possess, or relate to me the history of the world, which you have witnessed?"

And, as if in reply to my unspoken question, a voice soft and solemn, murmured: "I will teach you what I have learnt from God."

Silence fell again around us, and I waited breathless and anxious for what was to follow.

Then the voice arose again, sweet and sad as angels' music: "Child of man," it said, "you look at me and ask yourself whether I can give you the key to the problems over which humanity has pondered until it lost the God it ought to have believed in, and could not find another idol to put in His place. You ask yourself what the tragedy of the world which I have witnessed has taught me, and also how it comes that I have survived the destruction of several civilizations, the fall of empires and of kingdoms, and still remained the same—an image of stone, broken but not defiled by the hand of man, a remnant of an old world and yet the image of a new one. You want to know the meaning of my smile, why I do not weep, why I pity, and why I gaze with serenity on the struggles of this earth; you would like to learn of whom I am the image, and the reason why I have been spared; though most of the monuments man has raised have perished, and are now forgotten. You want to know all this, do you not?"

"I want to know something more," I cried, aloud; "I want to know whether God exists!"

The voice arose again, but this time it was stern and had a ring of imperativeness in it.

"Look at this sand," it said. "Once, long ago, armies were treading it, and their horses and men were scattered over its immensity; where are they now? Who remembers them? Later on the kings and priests who raised temples and wrote wise books, came here, and sat near me, and tried to make me tell them what the gods had not revealed to them, but which they supposed the gods had confided to my wisdom. They learned nothing, and they have also disappeared. The tide of time has swept away the learned civilization of old Egypt, the mightiness of the Roman Empire, and all that followed upon its destruction. Generations have come and gone, nations have risen and have disappeared, men have lived and died, souls have perished and have been saved, hearts have healed and broken, but the laws of Nature have remained the same, and have changed as little as I have done. The history of the world has never varied, it has always been a renewal of the same hopes, the same ambitions, the same sorrows, the same crimes. It is only the exterior of man which has been modified by civilization and progress, it is not his heart or his soul, or his good or bad impulses. Man has remained through all the centuries what he was in the beginning—the most marvelous and yet the most imperfect creation of God. The experience of those who preceded him in this sad world has never

helped him through his troubles. He always struggles, always yearns for an ideal he cannot reach, always longs for the impossible, and in his own efforts to go higher up forgets those who are below and who would, if he helped them, through their miseries, lend him in their turn a friendly hand, to climb to the heaven where they wish to go, though they do not know where it is. You ask yourself why I smile; it is because I see so many people waste their lives in aspiring after the impossible, in forgetting, in their futile efforts to grasp worldly wealth, worldly happiness, and worldly success, that there is something else besides these baubles, that God has put them into the universe to satisfy its laws, especially the one great, only important one that animals observe but that mankind ignores—to help each other. Heaven and earth will pass away, but so long as the world exists that world which is not one little planet, but the whole immensity of space, the Sun, and the Moon, and the Stars, and the Clouds that envelop them like a shroud, or cover them like a veil, the great precept of love will live because even if humanity does not remember it, God will always do so, that God about whose existence you asked me; and whose presence is everywhere. You want to know why I always smile; it is because I am aware of the futility of most of the things I see, because I have realized that whatever mankind may do to explain its faults, follies and mistakes, it will never change the decrees of Providence concerning it. There is a reward and a punishment in life beyond, and justice above is not justice on this earth. You wish to know my secret, and here it is. Take it, and do not forget that the Almighty has revealed it to me, and ordered me to remain here forever, at the entrance of the desert, solitary and unchanged, to show to humanity that its soul is as barren as those plains over which I watch, if it does not learn it in its turn!"

The voice stopped, and a cloud suddenly obscured the brightness of the moon above my head. The Sphinx appeared more gigantic than ever, and its smile seemed to have become still more unfathomable and mysterious than it was before.

There it lay, cruel as fate, immense as the mercy of God, and there I left him, silent and alone, guardian of the desert, and keeper of the Almighty's secret.

A Privilege Extended to Our Readers

Local and State Lodges of the Order Rosae Crucis are being formed in many States. If you have experienced the inner call and feel that you would like to cross the threshold, you have the privilege of making known your desires by writing to the Secretaries.

IN PITTSBURGH, PA., a State Lodge has been formed and local Lodges throughout the State are proposed. Just at this time the State Lodge is adding to its membership. If you live within the State, mail your letter of desire to Mr. Robert Eldridge, 204 Bissel Block, Pittsburgh, Pa., who is State Secretary, R. C.

IN PHILADELPHIA, PA., a Local Lodge is being formed. Letters should be sent to Mrs. B. J. Musser, 4614 Ludlow Street, Philadelphia.

IN GREATER NEW YORK, branch Lodges are being planned for Brooklyn and the Bronx in addition to the Supreme Grand Lodge in Manhattan. Letters should be sent to Mr. Thor Kiimalehto, Secretary General, 80 Fifth Avenue, New York.

In ALL OTHER CITIES the Secretary General, Mr. Thor Kiimalehto, will be pleased to hear from those who are anxious to assist in establishing Lodges of the Order.



MRS. MAY BANKS-STACEY
Matre, Rosae Crucis America

Mrs. May Banks-Stacey

MATRE, ROSAE CRUCIS AMERICA.

IT has been said there probably is no bluer blood in America than that of Mrs. May Banks-Stacey. She is a descendant of Oliver Cromwell and the D'Arcy's of France. Her father, who was a very distinguished lawyer, was the grandson of General James Banks of Revolutionary fame, who fought with General Washington in the DuQuesne War. Her grandfather was first cousin to the wife of Jerome Bonaparte, brother of Napoleon.

Mrs. Thaddeus Banks, the mother of Mrs. May Banks-Stacey, was Delia Cromwell Reynolds of Maryland, and was direct descendant of the Cromwells of England. She is said to have been a magnificent woman, queenly in appearance and elegant of manner, and also one of the finest conversationalists of her time.

Mrs. Stacey was educated in Pittsburgh, but subsequently went to Philadelphia, where she finished her education in voice culture, art and music. It was while studying there that she had the privilege of seeing the body of Abraham Lincoln lying in state.

Before her marriage she was one of the most popular belles of Washington society, and is still a member of several ultra-fashionable social sets in Washington and New York. She was the prime mover in founding the Manhattan Mystic Circle, a Masonic Organization. This unprecedented honor and privilege was accorded her in recognition of pioneer services rendered to the Masonic Fraternity by her ancestors.

Mrs. Stacey is the widow of Col. May H. Stacey, U. S. Army, three times breveted for gallantry in action, in honor of whom Oswego Grand Army Post is named May H. Stacey Post. Her two sons, both officers in the U. S. Army, have won distinction and recognition. Captain Cromwell Stacey of the Twenty-first U. S. Infantry was the man who captured Garcia and who killed the chief in the uprising of the natives of Samar, and during his stay in the Philippines was made "precidenti" at Parang.

After her husband's death, Mrs. Stacey devoted her time and attention to philosophy and literary work, and also successfully lectured in many schools of social culture.

Being born in the Sign of Cancer, her mind naturally turned toward the mystic side of life, and in her persistent search for light, finally became associated with the Rosae Crucian movement. She is one of the founders of Rosae Crucis in the United States and the Matre of the Grand Lodge of America.

A visit to her drawing room is both pleasing and highly instructive. Her's is a personality you seem to have known in some previous existence, whose lovliness wins you from the outset, to whom you can converse without reserve, who gives you that inner assurance of understanding and response you feel is genuine. Having travelled in far off countries—in China, Japan, Australia, Europe, Cuba, the Phillipines, she has had the privilege of meeting some strange personalities, such as the Sultan of Zulu and many Indian chiefs. Being versed in Law, Medicine, Palmistry, Astrology, Occultism and Mysticism, she has a fund of knowledge rarely met with. She has studied the mysteries of Hindoo philosophy under Swami Vivekananda, Abekananda and Baha Ullah, and also has been a member of the Theosophists Inner Circle.

Having passed through the Spring and Summer seasons of life and approaching the Winter Solstice, she can look back upon a life full of pleasant memories and can truly say "I have lived and I have loved."

Her amiability and kindness endear her to all—

"None know her but to love her,
None name her but to praise."

Is Theology Teaching Christianity?

BY ROYLE THURSTON

FROM the earliest times men have had an intuitive knowledge of right and wrong, which cultivation has deepened and widened. Every race, however primitive, has always been gifted with this knowledge, and its discriminate use has ever been the foundation of the world's progress—physically, morally and commercially.

No man is ever an atheist or an infidel at heart. He may be corrupted or perverted by false education and an artificial life. A worldly atmosphere and conventional habits may stifle spiritual asperations and make a man languidly indifferent, or cynically critical in his attitude towards religious questions,—just as rigid insistence on creeds and dogmas makes men denunciatory and fiercely intolerant of those who differ with them. But every man, however his nature may be warped, or crusted over by conventional customs, has an intuitive perception of right and wrong, an instinctive recognition and appreciation of truth, justice, honesty and charity. Conscience is not the result of education, except in so far as increase of knowledge and experience has shown the laws and penalties which govern in the moral and spiritual, as well as in the physical worlds.

Religion is a natural gift to man and the strongest of all forces in the evolution and development of his higher nature. Culture broadens and increases a man's natural powers and adds to his contentment.

Cultivation of a man's spiritual nature affords him a source of enjoyment which a man spiritually undeveloped does not share, just as cultivation of the esthetic nature opens the mind to a new world of artistic riches and delights. If a man develops a capacity for logical thoughts, the faculty of viewing things optimistically, for seeing all that is beautiful and good in life, he is a better and happier man than the finite and finished clod. A man whose higher nature has been thus called into being, revolts at the "cast-iron" precepts of theology. He cannot believe that heaven and hell are places; he feels that they are conditions.

Theology is the handiwork of man, and the intelligent investigator of the teachings of Jesus cannot fail to find a wide difference between what the great Teacher himself said and what theology teaches. This difference is especially noticeable when we compare the so-called "plan of salvation."

Theology practically tells men they may do as they please in this world, provided they accept the dogmas of the church; that Christ made an atonement for the sins of the world and all the world has to do is to complacently accept it. Jesus made goodness the one thing needful. He said: "Blessed are the poor in spirit, blessed are the poor in heart, blessed are they who hunger and thirst after righteousness."

The creeds teach that God's requirements must be met by reliance on a vicarious sacrifice made to satisfy Divine wrath or justice. Jesus taught that God's requirement is met by ceasing to do evil and learning to do good. Theology teaches men that they must not think of standing before God on the ground of their own perfection, but must rely on the perfections of a savior. Jesus said: "Be ye perfect as your Father which is in heaven is perfect."

This theological doctrine is unmanly and pernicious, and is responsible for a world of cowards, shirkers, and blunderers. It has often been remarked that the best men in a community—the industrious, honest, temperate, kindly, charitable, public-spirited men—were often the least religious in the sense of church-going. And why? Not because they are lacking in religious feeling or nature, but because the church has nothing to offer them—does nothing to hold them. They are disgusted with theological cant and hypocrisy.

Theology offers nothing to satisfy soul hunger. Men are returning to nature for religious guidance—to their inner selves. Experience has taught them that natural law dominates

the universe. If they break any such law they pay the penalty. "The mills of the gods grind slow, but they grind exceedingly small."

It has been said: "The entire Sermon on the Mount is a union of morals and salvation. It is the most careful unfolding of a religion of morality ever uttered or read on earth. From its outbursts, in which heaven is assigned to the poor in spirit and the pure in heart, to its closing sentences, in which the doing of good work is made the foundation rock on which every man's hope should be built the Divine discourse marches along to the keynote of morality."

In all his teachings, Jesus made man's own purity and goodness, man's own conformity to the Divine Will, man's own moral character, the ground of salvation. Nowhere can we find a saying of the great Christian Prophet, which, fairly interpreted, gives man the right to hope for salvation through the merits of a Redeemer.

In making Man's own moral character the ground of his salvation, Jesus was in accord with all the most spiritually-minded among the writers of the Bible. So taught the Psalmist when he said: "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart." Also Isaiah: "Bring no more vain oblations. . . . Wash ye: make ye clean; Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless, plead for the widow. Come let us reason together, and though your sins be as scarlet they shall be white as snow." And again, Ezekiel, when he said: "The soul that sinneth it shall die. . . . The son shall not bear the iniquity of the father. Neither shall the father bear the iniquity of the son. The wickedness of the wicked shall be upon him and the righteousness of the righteous shall be upon him." He taught that in the Divine economy there is no such thing as laying the sins of one on the shoulders of another; of being credited with the merits of another, but every one must stand or fall on the ground of his own moral worth. So taught Peter when he said: "Christ in you, the hope of glory."

Face to face with death, Jesus did not base his hopes on what another had wrought for him. "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness."

Jesus was in harmony with the demand of Nature, for in the nature of things nothing less than man's own righteousness can give him satisfaction and peace. Nothing less than that can meet the longings and aspirations of his soul and bring them into accord with himself. Man is a moral being; he is conscious of a moral nature claiming the right to rule his life, to reverence truth and goodness and to make himself pure and clean. He may not always obey that divine voice within him, but he is as conscious that it is his duty to obey it as he is that he lives. As long as his soul is consciously at war with the soul of the perfect, he carries in his bosom the seeds of discord, self-condemnation and remorse.

Jesus' religion was essentially one of love and law. He counselled his followers to be up and doing. Faith with him meant trust and confidence—that having done what was right all things would work together for good in the natural fulfilling of the law.

"Mind thee of the day when thou, too, shall start for the land to which one goeth to return not thence. Good for thee will have been a good life. Therefore be just and hate iniquity, for he who doeth what is right shall triumph".

—Amenhotep IV, Master of R. C. in Egypt. 1350 B. C.

Occult Sciences of Ancient Egypt



NCIENT Egypt was an immensely wealthy country, and we may well ask: Whence came this enormous wealth? We know that mines were worked for gold and silver—that tributes were exacted from subjugated peoples, and that a goodly sum was derived from the fisheries. But all these sources could not produce a tithe of her yearly revenue. Enough was spent upon public decoration to bankrupt a State. Egypt was yellow with gold. Besides the thousand of her toys, jewels, statues, and art objects of solid metal, we learn that the sculptures of lofty walls, the ornaments of a colossus, the doorways of temples, the caps of obelisks, parts of numerous monuments, and even the roofs of palaces, and the bodies of mummies were covered with gold leaf. The statue of Minerva sent to Cyrene by Amasis, and the Sphinx at the Pyramids are instances. Were then, the learned priests makers of gold?

In the reign of the Emperor Diocletian, the Egyptians rebelled against Rome and for nine years did not lack money to carry on the war. Struck by their riches, the Emperor instituted a strict search throughout the land for all writings on alchemy. These books he ordered to be burned, hoping thus to destroy the secret of Egypt's wealth.

It is useless to deny to these dwellers in the old temples, a skill and knowledge far beyond our own, and which we can only wonder at and imitate—not equal. Magic in its highest sense was a part of the daily life of the Egyptian priests. Plato, we know, studied with them. Lecky tells us that: "Whenever his philosophy has been in the ascendant it has been accompanied by a tendency to magic." This magic was practiced by the priests in diverse ways, some of which we can only guess at. They were seers, clairvoyants, diviners and dreamers of dreams. They understood and manipulated the subtlest properties of matter. No wonder they were not astonished at the exhibitions of Moses who had learned all he knew in their own temples.

In their religious works, veiled as they are in symbolism, we discover a belief in an all-pervading essence, from which emanated all things, and which could be controlled and directed by those who were instructed and otherwise properly qualified.

Gerald Massey, in discussing Egyptian terms, says, that: "All that is secret, sacred, mystical, the innermost of all mystery, apparently including some relationship to, or communion with the dead, is expressed by the Egyptian word 'shet,' " and in speaking of second sight or clairvoyance, he assures us distinctly that: "The ancients were quite familiar with this phenomenon."

No one who impartially examines the mass of evidence derived from Egyptian and classic sources, can fail to be impressed with the belief that the Egyptian priests were perfectly familiar with all classes of psychic phenomena, characterized as modern, and that they were also in possession of secrets pertaining to the so-called exact sciences, as well as of the occult, of which we to-day have no knowledge or conception. We know of a surety that many of their arts are lost, perhaps beyond recovery. When shall we equal them in metallurgy? When shall we learn how to impart elasticity to a copper blade, or to make bronze chisels capable of hewing granite? Wilkinson says: "We know of no means of tempering copper under any form, or united with any alloys, for such a purpose." And adds: "We must confess that the Egyptians appear to have possessed certain secrets for hardening or tempering bronze, with which we are totally unacquainted."

After five thousand years have passed, the brilliancy of the colors used by the Egyptian artist remains undimmed. After seven thousand years we wonder at the durability of their paper, and the lasting qualities of their wafer-like cement. We disinter the mummies which have rested undisturbed since the pyramids were built, and examine the still perfect features, the long hair, the teeth filled with gold ages ago by Egyptian dentists. We view with amazement the bandages a thousand yards in length in which these forms are swathed, and



we are obliged to confess that modern surgery cannot equal the bandaging, and modern medical art, and modern chemistry are masters of no means by which a human body may be preserved for five thousand years.

When we have undisputed evidence as to their achievements in those directions—is it the part of wisdom to deny that they may have possessed other arts and other sciences which we are unable to equal or approximate?

It has been asserted that the Egyptian priests were frauds and charlatans—deceivers of the people, wily tricksters, and the vicious worshippers of many gods. In the first place, none were admitted to the priesthood, save such as were especially fitted by their purity of life and holiness of aspiration. The ordeals through which candidates were obliged to pass were very severe, their lives being exposed to great danger. The priests were humble and self-denying, remarkable for simplicity and abstinence. Plutarch speaks of them as: "Giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature." They took great care to preserve from profanation their secret rites, and excluded all who were considered unfit to participate in solemn ceremonies. Clement says they were confined to those "who from their worth, learning and station were deemed worthy of so great a privilege." Nor was their motive either for gain or reputation. All the great priests, scholars and sages could be, if they so desired, supported by the State: ample accommodation being provided for them within the temple precincts, where in quiet, ease and retirement, they could pursue their deep researches and subtle experiments in the secret sciences. They were worshippers of only one god, whose very name was so sacred, that according to Herodotus, it was unlawful to utter it, and their various divinities but personified some form of the divine attributes. Interblended and interdependent we find Egyptian science and religion. To understand the one, we cannot remain ignorant of the other. To the Egyptian, his religion was everything. He regarded his abode upon earth as but a short journey upon the pathway of eternal life. To the future, which stretched before him, he turned with hope and longing. He did not believe that when his short life closed, physical existence was ended. His religion taught him he would return to earth to work out in higher forms his spiritual salvation. The doctrine of reincarnation, often called transmigration or metempsychosis, has ben generally grossly misunderstood by writers who have attempted to explain it. With it was connected the doctrine of the "cycle of necessity." Can our Egyptologists tell what this cycle was, or what it signified? Can they tell what the winged scarabaei of Egypt signified which have been found by hundreds in the tombs of Thebes? They cannot tell these things, neither can they explain the septenary composition of man, his triune character, or interpret the "unpronounceable" name Herodotus dared not disclose.

Their code of ethics was singularly pure and exalted. They believed not only in the negative virtues, but also the postive. A moral life—a life of holiness and beneficence was conceived of as being a matter of solemn obligation to the Deity himself. The highest principles alone were inculcated—and always in the heart of the Egyptian priest was treasured the words of the noble prince and moralist—Amenhotep IV: "Mind thee of the day when thou, too, shall start for the land to which one goeth to return not thence. Good for thee will have been a good life. Therefore be just and hate iniquity, for he who doeth what is right shall triumph." Have modern scholars a surer guide to honor and uprightness than the old Egyptian priests? Have we any right to utter words of censure and condemnation?

Egypt is dead. Her priests have passed away—and buried with them are much of her wisdom, her magic, and her glory. Of her religion and science there has been preserved to the world many fragments. Yet, notwithstanding the fulfillment of the dark, prophetic words of one of her greatest priests: "Oh, Egypt, of thy religion there will remain nothing but uncertain tales, which will be believed no more by posterity," much of the purest and best of her science, philosophy and religion has been preserved in the secret archives of the Rosae Crucis Order,—which though broken and scattered, never became wholly extinct; and this secret knowledge has been handed down through a chosen few, to the present day.

Woman's Work

BY ETTA HENDERSON MORGAN.

(Paper read at D. A. R. Literary Club Meeting)

THERE is every reason to believe that when God made man and pronounced his work "good," woman was included in the divine approbation. Man was called Adam, which means Earth, woman Eva, which means Life. By as much as Life excels Earth woman therefore excels man. In beginning things were created in the order of their rank, as minerals, herbs, shrubs, trees, brutes, reptiles, fishes, birds, quadrupeds, man and lastly woman in which heaven and earth was perfected—as a queen placed in the court that had been prepared for her. That man is superior to woman has been a question much debated but just when the superiority began would be hard to decide. Surely not in the "Garden of Eden," because there, Eve proved her ability from the very start. Did she not beguile Adam with the apple? Of the righteousness of that transaction, I shall say nothing, of the success everything, in that she moulded Adam to her will. She was not blamed for eating, but for causing sin in her husband by giving him to eat. She erred in ignorance because she was deceived; man sinned knowingly.

Salomon, the wisest man that ever lived, says of a good woman "Her price is far above rubies." From his extraordinary and extensive experience with the sex, I should consider him competent to pass judgment but in this century, it is necessary to have other virtues beside "goodness" to make the price "far above rubies."

We are living in a rapid age, the age that must accomplish things and the gracious art of idling is almost a "lost art." If woman ever shared with man the wholesome reluctance to work, which he still is natural enough to manifest at times, it is safe to say that she has forgotten the art.

Work was once designated a curse and designed as a punishment but in spite of that fact, the feminine appetite for being busy is more apparent to-day than ever before in the history of the world. She is not only reaching out eager hands for her own share of the world's work but she is shouldering that portion, which hitherto, has fallen on men alone.

We find women in the profession, in commerce, in trade, in politics, in finance and (I even blush to say it), in men's attire. They own ships and sail them, they make fortunes raising live stock on Western farms; they lose fortunes in speculations of all kinds; they manage vast philanthropies; we find them as bakers, barbers, artists, poets, sculptors, and smile if you will, we now bow to the "lady ball-player" and the "lady prize-fighter."

As a matter of fact, women have always done half, if not more, of the work of the world and I feel quite sure that they have assumed the real responsibilities, and this wonderful activity, which an enthusiast has called "Lifting the sex out of mere sexhood into womanhood," has nothing especially new or wonderful about it, unless it be the new way of phrasing it. The real difference is that while women were once content to do their work unostentatiously and without asking special recognition for it, to-day, one and all, wish to appear in the title role and nothing but the centre of the stage satisfies their ambitions.

Difficult as it may be for us to realize it, the actual truth is that each century of the world's history has had its full share of women as gifted, as dignified and as importantly, if not as publicly, engaged as the women of to-day.

As there have always been exceptional men in the world, so have there always been exceptional women to match them and between these, there has always been an equality of power and of privilege.

To-day, the women of America, are not as some of the modern writers would have us think, downtrodden drudges, or manacled slaves. We rejoice, in this century, in the most perfect social freedom the world has ever known and in America to-day, and in fact in many other places in the world, woman may

do whatever she chooses to do. She may run the typewriter in the office instead of the sewing-machine at home; she may carry on a farm or a business; she may teach, write, preach, lecture, may marry or remain unmarried with equal honor, and in the American man, one finds neither tyranny nor condescension towards women. Rather one finds a genial tendency to be proud of their women, to applaud rather than to discourage their ambitions.

The duty of woman to-day as I recognize it, is to keep ever before her mind, that her life is the exceptional feminine career, the one that lies within the walls of the home.

The best organization in the world is the home and whatever in the education of our women draws them away from that is an injury to civilization. The fulfilment of this mission, the making of a perfect home is for woman the surest means of establishing her own happiness.

Our effort must not be to turn out a NEW woman capable of doing anything that a man can do; instead of this, the girls must be developed along natural lines, not those that would be followed in training men. Education must be adapted to the female character and duties. To do this means the raising of the character of men. Few women fully realize their enormous influence upon men and this is outside of sex influence. They make the atmosphere of home from which most men form their ideals of life and derive their ambitions.

It is absurd to speak of man's mind as superior to a woman's mind. There is no question of superiority or inferiority but only the question of difference between them, for Nature wherever it is possible to be shown externally and physically, accentuates and stresses the fact that there is a difference between man and woman and the same difference continues to the end throughout everything in their whole being. Indeed the difference of sex is void of all deep meaning if it stops with what is purely physical and does not go still further, until in every minutest phase, mental, emotional and physical alike, it renders man and woman, not the duplicates but rather the complements each of the other, each giving what the other lacks, in a union which makes them feel complete and whole at last.

What we need to cultivate in women is well-balanced minds, practical common sense, and when governed by loving hearts, appreciation, gratitude and self control, one finds nearly the perfect woman.

Old and young, rich and poor, all have to strengthen their hearts by nourishing the hearts of others. Nothing is lost in this great, grand world of ours; the sweet perfume of good deeds floats in the atmosphere and someone will surely come to sip of the honey.

Women always have and women always will govern men and boys. Is not that enough? Can woman do better than to continue on these same lines, striving ever to put better thoughts, better principles in the hearts that are ruled and swayed by them? Let us claim the sacred superior rights that God has meant us to utilize by which we have the easiest work, the most safe and comfortable places, and the largest share of the most agreeable and desirable enjoyments of life—the regeneration of the race-man.

To preserve womanliness is the task that must be fulfilled—and that must be the ideal education for woman; to prove that woman can do man's work as well as man is not the best ideal education for women; let us rather prove that we can do woman's work as well as it can be done and let our girls be educated along these lines, remembering always that the simple division of human labor, assigns to woman the duties that centre around the hearth; and let the atmosphere around that hearth be "love." Whether you eat or sleep, whatever you do, still "love." Love your career, destiny, so that your tree will be full of sap. Love the past, the present, and the future. Love the products of your land, the flowers, the birds, and love yourselves; show loving kindness to yourselves and do not wantonly drive thorns into your souls. Let "love" be the marrow of life, then can nought but good be produced for God is love and "He that dwelleth in love dwelleth in God."

To feel together, to love together, to suffer together,—that is sympathy and will give perfect peace.



Nature and Numbers

BY HACHUEP
"Ancient" of the Order in America



SEVEN is the number of days in the week, seven are the planets, the colors, and notes in music. It corresponds to Nature as her primary harmonic scale. When numbers of seven places are made to represent time, space, matter, law, motion, and form, their exact correspondence to each other will be shown by such numbers. Seven being the sum of the Primary Numbers is a diameter of all numbers. A diameter of 7 has a circumference, in whole numbers, of 22. The Chaldean alphabet, which the Jews adopted after the captivity has 22 letters, representing the value of a circumference to a diameter of 7. This proves conclusively that they possessed this knowledge, because 7 of their letters were considered potent agencies, double, signifying the planets.

The action of life is a dividing of this circumference of 22 by its diameter of 7, resulting in 3,142857,142857,142857+, the residuum eternally repeating 142857.

This repetend of 142857 has always, since the beginning of history in Egypt, been considered a Sacred Number, and was often engraved on the monuments, thereby veiling much true knowledge possessed by them.

Nine is the ultimate power of ONE place, 99 is the ultimate power of TWO places, etc. The Infinite Cosmos must therefore be represented by a series of 9's of infinite places. The number of the infinite is therefore 999999-999.+

By reason of these properties of seven and nine to numerically interpret Infinite Nature, we divide 9 by 7 and this gives us again the number of Infinite Evolution 1.2857,142857,-142857.+

There are seven dimensions to a cube, for while its depth, length, and width, will give the sum of its contents, they do not give its greatest dimensions except by geometry. The seven cubical dimensions are : One perpendicular, two horizonal and four diagonal, or from the four of any of its six faces to their further opposite corners. There are nine points to a cube; its 8 corners and its center, the only point where its seven dimensions intersect. The Cube is an Ego or One, making a total of 10. By dividing this by its 7 dimensions we once more obtain 1,42857,-142857, 142857.+

Multiply figs. 1, 2, 3, 4, 5, 6, 7, and we obtain 5040. Multiply figs. 7, 8, 9, 10, and we also obtain 5040. Therefore the permutation of 7 is 5040. That is an area of a circle with a diameter of 80 and a circumference of 252. By dividing its degrees, 360, by its circumference, 252, we obtain again 1,42857,142857,14-2857.+

Suppose we have a circle with an area of 5040, its diameter would be nearly 80, and its circumference 252. Dividing this circle into twelve equal parts, analogous to the House of the Zodiac, gives each triangular part one-twelfth of 5040, or 420, as its area, and an outer circumference of 21 degrees. Then taking the circle of 360 degrees and dividing it by 252, we have 1,42857, 142857, 142857+, to infinity.

The earth and planets give the eight great bodies that revolve around the Sun. The sum of their conjunctions is 28 or 4 times 7, and starting them in line together at the first point of Aries their several solar movements cause conjunctions that give in sums of their periods the number 142857, 142857, 142857.+

The number 142857 is the Numerical expression of Life, Light and Love. It is a number formed by the sum of the primary numbers working or evolving through all other numbers. The three primaries represent the Infinite Principles of Power, Goodness and Justice. They exist through all time, permeate all space and act in all matter. They fill all space with Light, all Time with Life, and all Matter with Love. Their combined action constantly express this number. Every motion is a part of its infinite movement and every form is a part of its infinite shape. It is the number of Eternal Evolution of the Infinite Cosmos.

The Significance of the Zodiac



HE apparent course of the sun through the twelve signs or houses of the Zodiac has been made the basis of a wonderful science, viewing the life of man as traveling the twelve houses or polarities of the Zodiac during the natural course of his earthly career, and experiencing in each a natural lesson. There are twelve houses of the Zodiac, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.—The lessons are as follows:

Aries—Youth. The first house teaches the importance of youth. The lamb is the emblem of youth and innocence. Innocence is the fount of youth. Instruction, entertainment and employment should be innocent in character as they preserve youth. All force is constructive or destructive.

Taurus—Energy. It is a fixed house denoting stability. Energy and stability gives a firm foundation and an enduring structure.

Gemini—Ardor. Fidelity and Ardor are twin companions, symbolized by the twins. Ardor conquers enmity. He who is an ardent friend need not fear an enemy. Fidelity and Ardor create friendship and social ties.

Cancer—Prudence and Purity. Prudence forbids rashness, prepares for emergency, and holds fast to the good. Without purity happiness is unstable.

Leo—Intelligence. Intelligence knows and acts knowingly. Intuition is the highest means of knowledge. Craft and cunning cannot withstand intelligence.

Virgo—Memory. The results of experience are stored up by the memory. Success and failures are easily recalled and we always remember such things as most frequently happen in proportion as they impress us.

Libra—Silence. Observation, comparison and reflection depend upon it. As sleep relieves fatigue and is a necessary respite from toil, so silence cures mental weariness.

Scorpio—Opportunity. The passing of opportunity is shown as the Scorpion of advancement.

Sagittarius—Reason. It demonstrates that cause and effect are proportional to each other, and must forever continue as a chain of life.

Capricornus—Desire. Desire should be cultivated to aspire upward, and is accomplished through knowledge, the desire for which increases in exact degree with the capacity for learning.

Aquarius—Carefulness. As the sun shines alike upon just and unjust, so should we be careful to treat each other as brethren, always extending that charity we expect returned.

Pisces—Health. Health is harmony, disease is discord. Ills invariably follow perverted appetites and artificially acquired desires. Our health depends upon our observance of harmonious relations with the Laws of the Cosmos.

When living the Ideal Life of Light and Love as indicated by the Zodiac happiness is assured in this life and immortal progress hereafter. They are the lasting foundation of mystic development. Thus the ideal mystic life begins and is supported by a correct physical existence.

As the mystic life includes a correct physical life so it also includes an intellectual life. The pursuit of knowledge is the intellectual life. The mystic is intellectual. The acquisition of truth adds to the mentality.

The mentality is changed with the acquisition of every new fact in proportion thereto. He knows that these truths are in accord with all the facts that science teaches. Thus he finds the exact sciences stepping-stones to higher attainments and the Seven Diameter Studies corresponding to the seven potencies —Mathematics, Geometry, Chemistry, Language, Physics, Logic and Astronomy.

Applying his knowledge to events, whose sum is history, the mystic soon perceives that the human world moves in exact accordance with Cosmic Law, as nature herself. He finds that he is an indispensable atom of an Infinite Whole—that his existence is not an accident. He realizes that he is in the hands of a Master Builder, who, in forming infinite shape, found his creation necessary. He learns that he can trust the Infinite Wisdom as long as he himself is worthy of the trust.

Romances as Seen in Nativities

An Astrological Reading by
ETTA HENDERSON MORGAN.

"BYRON"



LORD BYRON, the greatest and most English of all the literary men of his period, born January 22, 1788, at 2 P. M., is the nativity that is before us.

"If ever there was a violent and madly sensitive soul but incapable of shaking off its bonds; ever agitated but shut-in; predisposed to poetry by its innate fire but limited by its natural barrier to a single kind of poetery—it was Byron."

If ever there was a horoscope that portrayed the whole life history of the native, it is the one given above.

There are three standpoints from which a horoscope may be viewed,—the exoteric, the esoteric and the occult. It is by the first mentioned process that we will glance at the nativity of the English Peer.

A nativity indicates what we have sown in the past and how we shall reap in the future. In it are concealed our capabilities, our character and therefore our destiny.

As each soul has its own special mission to fulfill and its own particular lesson to learn, and as there is no absolute type on earth, the absolute existing in the Divine alone, it is right that Byron should have been what he was. His imperfections were in order, completing a chain and perfecting the whole. Each individual, "a fragment of the divine flame," is influenced and modelled by the sign in which the Sun, the Moon and the ascendent are placed at birth. These three form a triad and by their position they mark the stages of the soul's evolution, modified by the influence of the other planets.

There are three types of character, three typical men found on this earth, the man of action (Mars), the man of feeling (Venus) and the man of intellect (Mercury). All three are, of course, present in every person but it is a great exception to find them equally developed in each person.

Taking the time of Byron's birth to be 2 P. M., we find the third degree and 51′ of Cancer on the ascendant with Mars rising in his detriment in the first house. The Moon ruler of Cancer is strongly influenced by this rising planet, and it would be difficult to say which shed the stronger influence over Byron's life, the Moon or the planet Mars.

It is interesting to note Carabel's symbol of the fourth degree of Cancer rising and its interpretation. "That side of the Moon which is never seen by the inhabitants of this planet." He writes, "As this is a thing I dare not look at, inspection being dangerous, I will simply give the character it typifies. A strange character, one whom none will ever understand. A person possessed of powers unknown to the present race and who, unless the mind has been much distorted, will pursue studies with which the age is not conversant. He will not be tied down to any religious tenets, as he can never be brought to submit himself to any. He will be a magician, but not of any known type. Such a genius may be called insane, whilst the brain and intellect generally are quite healthy. But the powers are what I call "Moonset." That is such a man as is out of the ordinary groove of every-day life; and he is not insane. All that the average person may be taken up with is uncongenial to him. There is ever a gulf between such a character and ordinary humanity.

La Volasfera interprets the 4th degree of Cancer as the degree of sensuality. He writes, "This degree indicates a person of worldly tendencies, with an appetite for the good things of life, which will not be denied. The nature is extravagant and reckless, prone to all kinds of excesses and passionate impulses, whereby the fortunes will be seriously dam-

aged. These things arise from a certain richness of heart and "comaraderie," but good will in this individual finds expression mostly through the sensuous nature."

These suggestions of the Cancer characteristics surely fit Byron's life as we know it. His keen desire for sensation, power and fame and his great power of insistence are distinguishing features of the sign Cancer. Another inheritance that Byron received from Cancer was his imaginative, fanciful and tenacious disposition. He succeeded in making himself —what he wished to be—the most notorious personality in the world of letters. It is due to Cancer that Byron experienced every kind of sensation from the lowest physical sensation to the highest feelings of emotion and his fateful life, bound up in impressionable attachments, may be traced to the emotional and hyper-sensitive nature, coming from Cancer. The best delineation of character based on Cancer rising has been written by an English author and I take the liberty of quoting. "The subjects of this sign are remarkable for a changful life, with many ups and downs in fortune and position, while in most cases, a certain degree of notoriety and power is attained. They have a quiet, reserved nature, quick and short temper, and impatient disposition, being sometimes very autocratic and severe. They are gifted with a fertile imagination, delighting in strange scenes and adventures, while the power of adaptation to the nature of others and the faculty of absorbing other people's ideas is very great. The natives of this sign are discreet and independent in many things, and very capable in a variety of ways, the faculty of adaptation being enormous, though there is a high degree of nervous irritability, the result of extreme sensitiveness, this being a concomitant of the lunar and fluidic nature. At times distrustful, cautious and prudent there is a sudden reversion to gaiety, inconstancy and fanciful romance, while anger comes and goes in quick alternation, the temper being as changeful as the ocean. In negotiations and public movements they are very capable, and there is a love of position and wealth and honour.

"This sign exposes to many dangers, both mysterious and public, but a providence seems to protect and deliver the native. It opposes marriage or gives very little happiness therein. Voyages are sure to be frequent and long and generally successful while some may bring honours. Position is acquired by strife or is much debated, and slander may be experienced. This sign gives success through one's own enterprise and daring. Frequently some publications or slanderous letters are put forth against the native by secret enemies."

The above interpretation is for all who have Cancer rising at birth. These suggestions may be modified by the position of the other planets but in Byron's case the whole sign fits his life, because he not only has Cancer on the ascendant but he has three very strong planets rising in Cancer.

Mars, rising in Cancer, his detriment, is one of the very strongest influences in Byron's life. It gave him a restless, active temperament, a passion for notoriety and a constant craving for position and power. Mars added strength and courage to his character and made him confident of his own ability. This planet gave him the consequential and assertive powers that pushed him into activity, oftentimes into quarrels and contentions. This influence of Mars is plainly seen at the time of the publication of his first volume of poems, "Hours of Idleness," which was pounced upon by the Edinburgh Reviewers with a violence that was hardly warranted. The fighting qualities of Mars quickly retorted in a poem called, "English Barbs and Scottish Reviewers," one of the most pungent satires of the times, turning the public laughter on the foolish critics and making himself the most picturesque figure of the day.

All the animal propensitives, sensations, passions, desires and appetites come under the vibrations of Mars. It governs the sense of taste in its wildest application and Mars in the first house in Byron's horoscope is particularly vicious, giving little benefit to the native save an ambitious and rather industrious disposition. Mars brought him worries, and sorrows and scandal and ill repute through marriage. His union with Miss Milbanke was the greatest misfortune of his life. Byron was an impossible husband for any woman as his nativity proves, and more so for such a woman

as Miss Milbanke, who moved and breathed by rote, caring for nothing more than social conventions. The separation between Byron and his wife caused scandal and public disdain, the people attaching and calumnating Byron in both his acts and intentions without making any inquiry or offering any defence. This unpleasant phase in his life is highly shown by the opposition of Mars and Mercury from the first to the seventh house. There were many absurd and infamous falsehods circulated at this time, but courageous Mars came to the rescue and instead of being crushed by this situation, Byron's warlike spirit responded to it with defiance, and his suffering and his anger invoked qualities which produced the most brilliant period of his literary career. This opposition of Mars and Mercury was one of the worst aspects in Byron's nativity. It gave him the sharp tongue that so often aroused criticism and ill-will. This aspect made him argumentative and material and in some cases this aspect has been known to unhinge the mind. That Byron might have had some mental trouble is shown again in the affliction of Saturn by Mars and Uranus, although Saturn in Aquarius in the ninth house would help Byron in the last part of his life, showing that the end would take place amid refined surroundings and that he would gain from experience and study. Byle, a shrewd observer, who lived with Byron for several weeks, said that on certain days Byron was mad and his horoscope would certainly suggest it.

That Byron was a slave to various passions is not only shown by the position of Mars, but by the conjunction of Venus and Saturn in the ninth house, also the conjunction of the Moon and Uranus in the second house, the latter aspect showing how hopelessly entangled poor Byron was with the material world and its influences.

The Moon in the second house in Cancer shows how easily Byron was influenced by his surroundings and how emotional and changeable he was. This position gave him his great love of music, painting and poetry, as does Venus in conjunction with Saturn in the ninth house. Venus in the ninth house in any nativity will bring a poet of ability before the world and in this horoscope it strengthens the whole tone, improving the rising sign and the rising planet It added refinement and truly artistic tendencies to Byron's material and unusual nature. Venus in this position and in Aquarius is Byron's protector, assisting him where he most needed help.

Writers of extraordinary fiction in which the imagination is of an exalted kind have Uranus in the second house as did Byron. Byron's poetry was of an extraordinary kind, although his imagination could hardly be called of the exalted type. Byron's verse eminated from his own soul; he stamped every object he portrayed with his own individuality; as one critic writes, "Byron makes man after his own image and woman after his own heart, the one a capricious tyrant and the other a yielding slave," but however that may be, humanity sings through Byron and in his poetry is revealed the pride of power, of freedom and of desire. He was a genuine poetic genius, writing ever from impulse, never from effort. He wished the public to know his life and he took some pains to enlighten his English brethren. Whether his influence was for good or evil will ever be a question to debate but whatever the average thought and feeling may be, it must be acknowledged that "Byron keeps the soul ALIVE, if he does not SAVE it."

Uranus in Cancer shows very plainly the trouble and estrangement in his domestic affairs and in his home life, and shows how very sensitive and easily touched and quickly moved Byron was. This position of Uranus brought sudden and unexpected events in Byron's life, especially in his business life.

Saturn, the planet of fate, on the cusp of the 10th house in the sign Aquarius, has power and dignity in the midheaven, yet it denotes a precarious condition at some period of life. To all who are born with Saturn in the midheaven, this text may be quoted: "And Satan took Him up into a high mountain and showed Him all these things." Saturn gave and Saturn took away.

Saturn in this position gave Byron the power to rise by his own perseverance and industry yet it put many obstacles in his path of progress. Byron by this position was unable to judge the limits to which he could expand. Saturn in Aquarius was in a good sign, help-



ing the position of Saturn in many ways. This sign gave Saturn more power in Byron's life and suggested the success that he gained through the association with groups of people.

Venus in the ninth house was proof conclusive that Byron's life abroad would bring success and happiness into his life. It always brings gain through travel and although it creates an internal longing for the unattainable it keeps all harm from the native. Byron's meeting with Countess Guiccioli brought the greatest happiness and contentment into his restless life. "Theresa Guiccioli," says Castelar, "appears like a star on the stormy horizon of the poet's life." This beautiful blonde, of pleasing manners, graceful presence and a strong vein of sentiment, found herself inspired with a passion for this young English nobleman that was beyond her control. She became Byron's slave and in return he gave what remained of a heart never alienated from her by any other mistress. This connection with La Guiccioli was of inestimable benefit to Byron. It was idyllic love in keeping and in harmony with the sunny seas of that tropical country.

That Byron would have dual love affairs is not once suggested but many times. Cancer rising, the Moon in Cancer, Uranus in Cancer, Venus in Aquarius and Jupiter in the twelfth house, all point to the affairs of the heart. He was positively besieged by women, who lured him into liaisons of all sorts and shades, and strange as it may seem, he rarely put aside a pleasure in his path. "Mad,—bad,—and dangerous to know," was written of this Don Juan.

Byron was a public sinner and the scandal caused by his daring conduct was more conspicuous owing to his title and his celebrity. He disclaimed all respect for those higher decorums which society demands, delighting in breaking all rules and regulations, careless of the consequences. He would not be pampered or fettered by restrictions and all through life he seemed proud of his attacks on what he called the vices of English civilization, "constraint and hypocrisy." "Battle" was the breath of his being and this spirit was given him at birth by the warlike planet Mars.

Never to submit to a master—to rise with his whole soul against every semblance of encroachment or rule; to keep his person intact and inviolate at any cost and to the end against all; to dare everything rather than give any sign of submission" and such was his character..

In dealing with this great man's faults and vices, the purpose is, not to cater to the appetites of the curious alone, but rather to try to understand a man who has been truly great —a man who not only did for his own country but for all Europe. Byron's very audacity brought a certain respect and with that respect, a desire to know the inner man,—the man who could express youth and passion and the intense, vivid physical life with such originality and individuality. He expressed the average thought and feeling of his time, never soaring over people's heads and never diving into profundities beyond their comprehension. That was the reason of his popularity.

The Sun, the center or kernel of the character, is life and energy and represents the primal front of all existence. It is the greatest power and central principle and the most important part of any nativity. Byron's Sun was in Aquarius at birth, the one sign that astrologers feel that the true characterization can never be known until the whole of humanity advances to the conditions of the sign. The main feature of this sign is the remarkable ability that it gives for the study of human nature,—a born character reader is the Aquarian individual. Dickens, Edison, Ruskin, George Peabody, Swedenborg, Darwin, were all born in this sign. Such persons succeed where others would fail, having clear conception of all they undertake. The destiny of this sign is expressed in the one word, "Humanity." The position of the Sun in the 8th house, the house of death, showed that the middle period of Byron's life would be critical and that death might occur through some self-sacrifice or heroic deed.

When the soul of an Aquarian person is once roused to work for righteousness, improvement is rapid and a high spiritual development is sure to follow. It is impossible to read the accounts of Byron's last days without feeling how surely "good" was gaining the difficult victory over "evil." There is no ro-

mance more marvelous than Byron's adventures and life abroad. He

". . . Had the elements
So mix'd in him, that Nature might stand up
And say to all the world—'This was a man.'"

His generosity and heroic self-devotion to the Greeks in their struggle for independence made all feel that Byron was not only a man of exceptional genius but one strong and capable,—undaunted in the hour of peril,—with full powers of a noble nature. "All his life Byron had felt a glowing sympathy with oppressed nations, and a hatred of their oppressors. To make out, as some of his biographers have done, that his enthusiasm for Greece and active effort in her behalf were the result of a morbid craving for producing a theatrical effect, is to misapprehend the finest side of a character, which, however mixed its elements, was largely responsive to whatever is best and most glorious in human destinies.

In his dying hour the Poet, speaking of Greece said, "I have given her my time, my means, my health and now I give her my life. What could I do more? Poor Greece, poor town, my poor servant."

Years gave Byron power, but they were years in which his energy was largely wasted. He was strong only with the strength of a sincere despair. Byron had the strength to dare,—to defy—and to do, but he did not have the strength to live. He died as he had lived, fearlessly and courageously. It was a tragic end and his death was profoundly felt, not only by the Greeks, who adored him, considering his death a national calamity but by all Europe, which was under the spell of his genius.

Glancing at Byron's nativity, there can be no doubting that he was restless, vain, imperious and ambitious, never doing anything without a desire to shine; but life after all is half comic, half tragic, and this Poet's life, animated as it was by the spirit of action and enterprise, must ever be a warning and an example to all those who have ceased to disparage as they have ceased to idolize.

Byron was the product of the past,—a Soul, suffering bitterly; "tempest-tossed between the ills of the present and yearning after the future," sowing and reaping for the purpose of experience and to become perfectly and fully individualized in the upward journey toward self-perfection. Byron marks a step in the progress of evolution and his journey through life was the necessary pilgrimage toward the "One Great Life."

"Who among us will rise and predict defeat for that for which our Masters have labored over 29 cycles? Is not this Truth? Are we not assembled in Truth? Are we not living Truth? And can Truth ever die? Is not transition the gateway of progress? and can the crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?
R. C. Councilor, in speach, June 8, 1103 B. C.

The American Rosae Crucis

A Monthly Magazine Devoted to Science, Philosophy and Religion. Official Organ of Ancient and Mystical Order Rosae Crucis.

Published by

Culture Publishing Company, 80 Fifth Avenue, New York

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THE American Rosae Crucis is published with the permission of the Publication Committee of the American Supreme Council, under patronage of Most Worshipful Grand Master General H. Spencer Lewis, F.R.C., Imperator of the Ancient and Mystical Order Rosae Crucis of United States of America. Annual subscription for the United States, Canada, and Mexico, $1.50; single copy, 15c. Foreign countries, $2.00. Remittances should be made by draft on New York bank or postal money order. Other remittances at sender's risk. Second class privilege applied for.

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